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A
SERMON

Preach'd to a

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SOCIETY
OF
YOUNG MEN
IN

JEWEN-STREET,

October the 20th. 1719

The Day of the
Coronation of K. GEORGE.

Publish'd at their Request.

By B. GROSVENOR.

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ii *The Dedication.*

good Disposition you were in ; under the Influence of that good Spirit, whose Presence is the Life and Beauty of our Religion. As for the rest, surely the Day inspired you ; when you come to read it over cool, and without any Quicknings from the Delivery, I wish you may not miss of what you thought to have been in it.

However, it gives me an Opportunity of presenting you with some Strictures upon those Things, which, I shall make it the Business of my Life to promote, in all the Ways that I find appointed ; viz. Truth and Peace, Faith and Holiness, and affectionate Loyalty to the best of Kings.

Let us be true to our own Sentiments, and allow a Liberty to those who differ from us ; who have an equal Right with our selves to that Liberty, till Light and Evidence force them to surrender to our our better Information. This secures the Liberty of *Trying all Things*, with the Duty of *Holding fast that which is good*. Be not tossed about with every Wind of Doctrine, nor shipwreck'd by any Temptation. Guard against the many Snares you tread among ;
re-

The Dedication. **iii**

and remember that the loose Eye, the indulged Appetite, and the wanton Mind, have made sad Work among many who have *begun well*. If you will not, by the Help of Divine Grace, cross Flesh and Blood to please your God and Saviour, it is to very little Purpose what you think of him, or what fine Words you give him, or what other Honours you pay him, which cost nothing but the Labour of the Memory. They that will not have *Christ to Rule over them*, all the rest is but crying, *Lord! Lord!* The Dominion of any Lust will set you farther from the Blessings of the Covenant, than any Mistakes in Opinion of a *meek and honest* Mind, which is under the Promise of being (for the main) *guided in his Way*. Your Likeness to the Divine Nature, is of greater Importance towards your Enjoyment of God, than the meer speculative Felicity of hitting it right, in some Modes of thinking of him; wherein the Worst of Beings may excel us, and the Best can never *find him out unto Perfection*. You are, I am sure, directed to *Buy the Truth, and sell it not; and not to bold*

iv *The Dedication.*

bold it in Unrighteousness. You are the more encourag'd in all your Enquiries, as you see the Day approaching, wherein a sincere Love to Truth, and Enquiry after it, which is of so great Price in the *other World*, shall not be the most hurtful Quality to a Man in this. *They shall neither hurt nor destroy in all my Holy Mountain.*

My Heart's Desire and Prayer to God for you is, that you may think truly, and live godly. That you may abound in that Knowledge which does not *puff up*, and in that *Grace that edifies*. I heartily congratulate with you, upon the hopeful Prospect of the compleat Recovery of the Reverend Mr. *Foxon*, and his Restoration to all his useful Capacities. That he, and they, who jointly Minister to you in Holy Things, may *rejoyce together*, in the visible Success of their Labours, is the Prayer of

Your Humble Servant,

Nov. 3.

1719.

B. Grosvenor.



PSALM CXXXII. 18.

*His Enemies will I cloath with
Shame, but upon himself shall
his Crown flourish.*



HIS Day was the Crown of *Great-Britain* set upon the Head of a Prince, who is likely to make it shine with unusual Glory. Let our Crown impart what Honour it will to *him* that now wears it, we may safely expect that he will make an Addition to it.

It gives a pleasing Accent to the Joys of this Day, that the loud Acclamations we hear, are the Voice of a Saved People. The Pomp of the Coronation, and the Show of this Day, and its Solemnity, was not a Triumph over our Religion and Liberties. How different is the loud Gladness that rolls along the Air this Day, from those Noises we have sometimes heard, with our Hearts *trembling for the Ark of God*? 'Tis rather, the Shout of *Israel*, when
B they

they recover'd the *Ark*, and set it in its proper Place.

The melancholy Prospects, we had a little before, disappear'd. The gloomy Apprehensions that had seiz'd the Minds of the true Lovers of their Country, were this Day scatter'd. The Protestant Succession takes Place; in a Manner that will appear more and more considerable, the more we observe the Signatures of the Hand of God in it; and the more we discover of the Machinations of wicked Men against it. We see the Throne fill'd with a *Defender of the Faith*, not in *Title* only; but one who loves the Religion and Liberties of his People. We see the Throne surrounded with an Entail of Happiness in the Royal Offspring: An Entail which we hope shall never be cut off by all the Efforts of *Hell* and *Rome*. The Throne is guarded by Law against being prostituted to Papists any more; and guarded by Providence too, we trust; and that the same Almighty Arm that has plac'd *King George* upon the Throne, and so lovely a Family round about it, will Establish the *Work of his own Hands*, will cloath his Enemies with Shame; but upon himself cause his Crown to flourish.

The Words are a Gracious Promise to *David*, or Prediction of what God would do against his Enemies, and for himself. I will enter into the Matter of them by some Observations.

Obs. I. King David had his Enemies, it seems, as well as *King George*. The

The Man *after God's own Heart*, could not engage every Man's Heart to himself. His being beloved by God, did not prevent his being maligned by Men. The Perfections of an Angel would hardly reconcile the House of *Saul*, or quiet the Sons of *Belial*. Excellence it self is no Protection from the Envy of a Malignant Party.

David had a *many* Enemies too. *Many are they that rise up against me*, * was once his Complaint. 'Tis the less to be wonder'd at, if our Gracious Sovereign *King George* have his Enemies too, and many Enemies. Papists upon the Score of *their* Religion, and some Protestants because they are a weary of *their own*. Some from a Conscience oddly moulded; others because they have no Conscience at all. Some of desperate Fortunes, have nothing to lose, and hope to come in for a Share in a general Scramble; and some because they have not so much as they wou'd have, or all they can crave and think their Merits overlook'd. Some are uneasy because their Neighbours are quiet; these are under the great Grievance of being hinder'd from abusing those about them.

He has had Rebellions raised against him too. 'Rebellions without Grievance, without Provocation, against a Prince not only Rightful and Lawful, but Wise, and Good, and Tender, and Indulgent.' Against a Prince, who,

* *Psal.* iii. 1.

tho' he has a many Sovereign Titles, derives the least Part of his Greatness from them. Among his Ancestors we find the Surnames of the *Great*, the *Lion*, the *Strong*, the *Pious*, the *Liberal*, the *Victorious*, the *Pacifick*, the *Magnanimous*: I need not fear the Censure of giving flattering Titles to Man, when I say, they all belong to him. 'Twas in *Germany* that he gather'd his first Laurels, before *Triers*, which he restored to the Empire, having beaten the *French* Army consisting of Veterane Troops. Carry your Eye along his History from that Time to this Day, and you'll find the Soldier, the Statesman, the Christian, the Hero, meet in him. This is the Man that must be set aside for the sake of a poor young raw Thing, that goes about the World according as Priests and Jesuits have Occasion for him.

It's true, our Sovereign is a Protestant, and has a Soul the most remote from Bigotry and Superstition. Sensible that Religion does not consist in those little Tricks which a Carnal World have substituted in its Room: But in Truth and Goodness, in Faith and Obedience to God, and Love to one another. He understands the Christian Religion, and our own Constitution too well, to be pleas'd, that any that are good Subjects should suffer in their Civil Rights, upon Account of their different Sentiments in Religious Matters. This is indeed a Crime that some will not forgive; but it's no Matter for that, as long as this same Reason of their Enmity is one of the Excellencies

lencies in his Character, that makes it the more belov'd by God and good Men. I verily believe, he wou'd not have accepted the Crown, if it cou'd have been had only upon Condition of Persecuting one Part of his Subjects to please the other.

A Prince, who has all the Right and Title that a Wise Man need to value, or a Christian be concern'd about; viz. 'The Gift of God and the Direction of Providence, speaking out, in the Voice of the Laws, and the Choice of a free People, of him, and his Royal Line; and which is more than *David* could pretend to, a Descent from Ancestors who have worn the same Crown before him.

Obs. II. God here promises to take *David's* Part against all his Enemies, in two Respects. *Cloathing his Enemies with Shame*; and making *his Crown flourish upon himself*.

§. 1. *His Enemies he would Cloath with Shame.*

One of his great Enemies was *Saul*. *Saul* perceiv'd that the Crown was to go out of his own Family unto *David's*, by the Designation of God. From that Time he could not bear him; fought to kill him himself, and employ'd others to do it; but God cloathed him with Shame. The Spirit of God left *Saul*, and came upon *David*; and an *Evil Spirit from the Lord* troubl'd *Saul*. He is terrify'd by his Enemies, distress'd, despairs, and dies. *Goliath* falls; *Philistines*

Ishbub flee; *Nabal* dies; the *Amalekites* are pers'd, made to refund all their Prey, and *David* takes Spoil enough to support himself in his Distress, and to send Presents to his Friends in *Judah*. The House of *Saul* grows weaker and weaker; the House of *David*, stronger and stronger. *Absalom's* Rebellion ends in his own Destruction; the Pride of his Beauty became the Instrument of his Ruin; catch'd by his long Hair, he hung between Heav'n and Earth. Struck thro' with a Dart, and at length thrown into a Pit. *Shimei's* Railing and Curses fly back in his own Face, like Dust thrown against the Wind. *Shebak's* Insurrection was to draw away the Men of *Israel* from *David*; it ends in tumbling his own Head over the Wall, by a poor Woman. God cloathed all his Enemies with Shame; but *David* himself waxed greater and greater, for the Lord of Hosts was with him. *

God has hitherto made good the same Promise to our Gracious Sovereign in many Instances. *Has cloath'd* his Enemies with Shame. Indeed the first Shame we wish them, is the Shame of having been Enemies to such a Prince. Something like this, methinks, appears in the Endeavour to shift off the Odium of being Enemies to so Excellent a Person, while they pretend that their Quarrel is only with his Servants; while he himself is acknowledg'd the Admiration of the World. This is an O-

dium I am perswaded will grow heavier still, upon every known Enemy to *King George*, and they will have more and more Need of that Distinction, meerly to cover the Shame of Enmity to such a King.

We, for our Parts, desire not the Confusion of any, but rather their Conversion. We pray daily that his Majesty's Enemies may be lessened the *best Way*, that is, by their coming into a better Sense of Things. But as for the implacable Enemies to our happy Establishment, when we pray that God would abate their Pride, assuage their Malice, and confound their Devices; and that he would cloath them with Shame, and disappoint, we do in Reality pray *for* them; because, the most dreadful Judgment that could befall them, in Punishment of their Wickedness and Folly, would be for God to give them up to their *own Devices*; and if it were possible for them to suffer alone, yet Christianity forbids to us such a Degree of Malice, as to desire they might be but as miserable as their own silly Wishes would certainly make them.

God has shamed their *Projects* by Disappointment; and we hope he will still go on to do so. Their great Projects, to overturn the Government; and their little Project, to distress and embroil it; to hinder Business, and clog the Wheels of the Administration. The Designs to do our King Harm, and the Designs to disable him from doing so much Good, as otherwise he would. Their *Foreign Projects*, and their *Domestick* ones. God

God has shamed their *Principles* by Confutation of them. And will do, so long as he adorns our Nation with Men, who understand the Laws, Divinity, and Common Sense, well enough to oppose that 'strange Combination of Papists and Protestants, to bring in *Popery* in order to preserve the *Church*; and *Tyranny* in order to restore the *Constitution*.'

The Doctrines that make for Tyranny, both in Church and State, were never more fairly laid open, nor more clearly confuted. The doing this, has brought along with it clearer Notions of the Liberty of the Subject, and of the Christian; and of the only Rule of our Religion. *Plato* rejoyc'd when he came to die, that he had liv'd in the same Age wherein *Socrates* diffused so much Light in the World. I own I have often rejoyc'd in Spirit, that I have liv'd in an Age wherein an entire Overthrow has been given to all the Doctrines of Slavery. Methinks I see the Opening of the Kingdom of Christ! the bringing the Christian World back to the Bible, as the only Statute Book of that Kingdom; and to *Jesus Christ*, as our only King and Law-giver in Matters of Conscience and Salvation. This will be the Ruin of *Anti-christ*, in all the remaining Branches of Human Usurpation; and will make Way for that loud Voice in Heav'n, saying, *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ.* *—— Which Pre-

tenders to his Authority, have so long taken out of his Hands.

Again, God has shamed the *Persons* of many of *King George's* Enemies.

Far be it from us to insult the Misfortunes of any. We pity, we bewail, the Sin and Folly of those, who are deluded into Misery, by hearkening to Men that 'cannot be easy because the Nation is happy:' by hearkening to Men, who lead poor Creatures up to a Halter, and then very gravely take their Leave. But we cannot but observe the Providence of God, how he choaths the Enemies of the Nation's Happiness with Shame. Some in the just Forfeitures of their Estates, Titles, and Honours; some in Banishment, where they are wandering about, soliciting Mischief to their Native Country. The Law taking its Course upon others, they are brought to Shame—— But, there let us draw the Veil upon this auspicious Day, and pray, that such Instances may be but few.

§. 2. *The other Thing promised, was to make his Crown flourish upon himself.*

His Crown, tho' *David* had no Hereditary Right, was of another Family, and a younger Son of that Family, *his Crown shall flourish*. Whosoever they be that go about to destroy this Succession, they shall be so miserably defeated, that they shall not be able to show their Faces; while, with Shame and Confusi-

on, they behold the Regal Dignity in his Family (notwithstanding all their Attempts against it) in an unfading Glory. * And it is proper to add here, That this was to have its full Accomplishment in JESUS CHRIST; whose Crown of Honour and Power shall never fade, nor the Flowers of it wither. The Crowns of Earthly Princes *endure not to all Generations*, Prov. xxvii. 24. But CHRIST's Crown shall endure to all Eternity, and the Crowns reserv'd for his faithful Subjects are such as *fade not away*. † Having so much Reason to take the Text in this View, I shall by and by apply it accordingly; and in the mean Time let us turn this Promise or Prediction into a Prayer, for him that was crowned this Day.

May his *Crown flourish* in the *Loyalty* and Affection of a loving and united People. It does so, among all that know and value the real Interest of the Nation, and Thanks be to God, they are 'enough to make him a happy King, as he has made us a happy People.' May his Crown flourish in the *Trade and Wealth* of the Nation. The Prosperity of the Subject is the Flourishing of the Crown. This might have been greater at present if it had not been for the Intrigues of some, who are apt to make the loudest Outcries upon this Occasion. This is what we have Reason to expect will be ad-

* Bishop Patrick, *in loc.*

† Mr. Henry, *in loc.*

[II]

vanc'd to its highest Pitch, if his Majesty's Endeavours towards a General Peace be not obstructed ; and his Schemes take Place for the Welfare of *Europe* in general, and the Benefit of *Great-Britain* in particular.

May his Crown flourish in Respect of his Honour and *Interest Abroad*. His Weight and Influence among the Princes and Potentates of the World. In this Respect it does flourish in an uncommon Degree. It must needs please every true *Britton* to see this King hold the Ballance of *Europe* in his own Hand ; to see him sit at the Head of the Councils, and Determinations of the Princes round about. Here he settles Alliances that save Nations from Ruin. There he arbitrates as Mediator of jarring Kingdoms. Courted by some, dreaded by others, esteemed by All, as one of the Wisest and Best that wears a Crown.

May the Crown flourish in the *happy Entail* of so lovely a Posterity. 'Tis pleasant to see the Throne so filled, so surrounded. So many Princes like a Constellation shining in a Place, where once it was so offensive a Proposal to have but one of them appear.

May the Crown flourish in the *Favour of God* to him and his Family ; and the Smiles of Providence upon all his Undertakings. May he have the Honour to effect a General Peace, and bring Home with him an Universal Tranquility, or the Materials of it, ready to be put together. That so there may be an Opportunity of doing those great Things, that will

make his Crown and Nation flourish more and more; such as the interposing successfully in Behalf of the poor persecuted Protestants Abroad; the uniting our Divisions, and healing our Breaches at Home, and reforming our Vices; and the creating *good Times* in our Days. ‘*We* (Christians) *pray for all Emperors*, (says *Tertullian*) *that God would give them long Life, a secure Peace, a Family safe and sure, Valiant Armies, a faithful Senate, good Subjects, a quiet World, and all Things that he can desire, either as a Man or a Prince; in his personal or politick Capacity.* *

For the Application and further Improvement of these Words, I shall now address myself to you, according to that double Capacity wherein you may be consider’d, *viz.* as a *Religious Society*, and as a *Loyal One*.

First, as a *Religious Society*. And here the Word of Exhortation is, secure your *own Crown* that belongs to you as *Christians*.

In urging this upon you, I would keep up to the Stile of Day, in the Words of the Holy Ghost, *Be thou faithful to the Death, and I will give Thee a Crown of Life.* † The hea-

* De pectore oramus--- precantes sumus Omnes, semper, pro Omnibus Imperatoribus, Vitam illis prolixam, Imperium securum, Domum tutam, Exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, & quæcunque hominis & Cæsaris, Vota sunt. *Text. Apol. c. 30.*

† Rev. ii. 10.

venly Happiness is represented to us by the best and greatest Things we have upon Earth, because they are the most glorious Things we have; and for this End too, that when we are apt to be too much enamour'd with them, they may serve to remind us of those better Things, of which they are but the Figures. Such a Use of them would turn common Snares into Monitors. And the Riches and Honours of this Life, instead of fastening us down to this World, would be made a Step to something greater and better in the other. Of all Things nothing is more tempting than a Crown below; but of all Things nothing more glorious than the Crown above. Be *faithful* and you shall have it. Endure to the End you shall be saved.

You profess to enquire after Truth. Receive it *as it is in Jesus*. Embrace it in the *Love of it*. The Ministerial Instruction is the appointed Means to come at the saving Knowledge of the Word of God. That Word of God is the *Faith once deliver'd to the Saints*, which you are earnestly to *contend for*. That Word of God is what you are to *hold fast the Profession of, without wavering*. That Word of God is the *Thing committed to our Trust*; the betraying the Authority of which, would make us worse *Traditores* than those who anciently gave up their Bibles. You have a noble Example, *Acts xxiv. 14. This I confess unto thee, that after the Way which they call Heresy, so worship I the God of my Father. xv. Believing all Things written in the Law and the Prophets, and*
have

*have Hopes towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and the Unjust. xvi. And herein do I exercise my self, to have a Conscience void of Offence toward God and Man. This I confess unto thee, oh Felix, I care not who knows it, nor do I care what follows it, that I believe all Things written in the Law and the Prophets, &c. and this Way they call'd Heresy; because the Apostle did not also believe the Glosses of the Rabbies, and the Exposition of the Pharisees; by which they pretended to fix the Sense of the Law and the Prophets for him; which, if he had believ'd, he had never been a Christian. To be willing to be instructed in any thing we are to judge of, is the lovely Quality of the Meek and Lowly; but to give up the Text to the Human Commentary, or your Faith in Christ to be determin'd by the Authority of Men; is what, I trust, you are well instructed never to do. And if *this Way*, any will call *Heresy*, remember it is only the Language of unbelieving *Jews*, and persecuting *Papists*.*

Remember again, that it is not enough that the Scriptures be *believ'd*, without being obey'd. *What shall be the End of them that obey not the Gospel?* Mark the Connexion in the Apostle's Words; *This I confess——believing all Things written——and have Hope in God——and herein do I exercise my self to keep a Conscience void of Offence.* If his Faith had not work'd by Love, if his *Hope* had not purify'd his Heart, if his
be-

believing all Things written, had not been connected with that *exercising himself*, it would have signify'd nothing towards the *Faithfulness to Death*, or obtaining the Crown of Life. Therefore be constant and persevere, in every Duty of Holiness, and progressive Sanctification.

Be patient in enduring for Christ, hold on, and hold out, against the Love of Life; the Fears of Death; the Snares of the World; and the Temptations of *Satan*; that neither *Life nor Death may be able to seperate you from the Love of God*. Guard against the Corruption that usually attends the Safety and Pleasures of Prosperity; and against all the Dejections and dishonest Shifts of Adversity. It's harder to *Enjoy*, sometimes, than to *Lose*. *The Prosperity of Fools destroys them*. Some who have held out in suffering Times, and born an honourable Testimony in the Day of Tryal, have been ruin'd in the calm Ease and Luxury of prosperous Days. Strange! that it should be an easier Task to part with our Substance, than with our Lusts and Corruptions! easier to *suffer*, than to *enjoy*! The Resolution of many of the *Protestant Nobility in France*, was melted down by the Sun-shine of a Court, and the Offers of Royal Favour, which could not be moved by any foregoing Hardships. *He that endures to the End shall be saved. Be thou faithful to the Death, and I will give thee a Crown of Life*. This is the Promise, in which I would take Notice of two Things.

1. The

1. The Giver. *I will give thee.*

I, who have wrought out *eternal Redemption* for thee. *I*, who have bought this Crown of Life for every faithful Soul. *I*, who once wore a Crown of Thorns my self, that on you *I* might bestow this Crown of Glory. *I will give it.*

This is too great for any one to speak in so absolute a Form, but one who is *G O D*. God can give me no more. Nor can *I* be more obliged to God, than to receive a Crown of Life from him. Besides, this Crown of Life *is God himself*, the Enjoyment of God, with all his Perfections, and of Heav'n in all its Glories, which can be the Gift of none but God himself. *Eternal Life is the Gift of God*, says the Apostle, *I give unto thee eternal Life*, says Christ; Christ then must *be God*, say *I*. And as this Language suits the Divinity of his Person, so the Manner of bestowing it displays the Riches of his Grace. *I will give.* After all your Faithfulness and Diligence it is a Gift, and not a Merit. When our Sovereign was this Day crown'd, Part of his Royal Stile run thus, *GEORGE, by the Grace of God, &c.* It will be so at our Coronation Day, and we shall say then as we do now, it is *by the Grace of God that we are what we are.*

2. The Reward itself, a *Crown of Life*. A *Crown* is one of the most glorious Things among us, and comprehends in its Idea, all the Pleasure, and Honour, this World affords. So that when the heavenly Happiness is compared to

a Crown, and a Kingdom; it is as much as to say, that it consists of all the Pleasures, Perfections and Honours, that Crowns stand for on Earth, with a Difference to the Advantage of the heavenly One, as much as Heaven is above the Earth, and God above all Creatures.

Crowns of one Sort or another, have been in Use among all People, and in all Places, and the Purposes they have served to, have been chiefly these Four.

(1.) Sometimes, and in some Places they have been used as a *Token of Love*, and a *Rite of Espousals*. Not to mention Authorities that may be seen elsewhere, * It is supposed this Custom is refer'd to, in *Cant. iii. 11. Go forth oh ye Daughters of Zion, and behold King Solomon, with the Crown wherewith his Mother crown'd him, in the Day of his Espousals, and in the Day of the Gladness of his Heart.* The Day of his Espousals, (says Bishop Patrick) was the Day when he took *Pharo's* Daughter to Wife, at which Times it was the Manner to Crown marry'd Persons; and his Father being dead, it was done by his Mother. Of this Custom Mention is made by many Authors, which the Learned Reader may find in *Bochart, his Geographia Sacra. P. 2. L. 1. C. 25.*—the *Misnah* informs us that this Nuptial Crown was in Use among the *Jews* as well as other Nations. And his Paraphrase upon it, is in

* V. Athenæum Deipn. lib. 15. in Fabri Agonistico.

these Words, ' As all the Daughters of *Jerusalem* went out to behold the Glory wherein ' King *Solomon* shone, when he appear'd in ' State, with the Royal Crown which his Mother put upon his Head, on his Marriage ' Day; so let all the People of God, every ' where, admire and extol the surpassing Glory of that great King, who shall appear to ' be crown'd with Glory, Honour and Joy, by ' God himself; on that happy Day when he ' shall publickly own his Church, and give ' her the highest Testimony of his endless ' Love. * Christ hath espoused the Church to himself. *Virtually*, upon the Cross; *Actually* at the Conversion of each Particular Soul; and will do it *publickly*, and in glorious Form, when that Scripture has its last Accomplishment, *Rev. xix. 6, 8. The Marriage of the Lamb is come, and the Bride has made her self ready.*

(2.) Crowns were given as the *Reward of Victory* or Service.

This is the Notion in which it is offer'd to you in that Exhortation, *Be thou faithful — I will give thee a Crown*, — wherein Christ, as the *Regecurus*, or Judge of the Combat, holds out the Crown of Life, as the Judges did the Crowns in ancient Times, with this Proclamation, *Vincenti dabitur, To him that overcomes it shall be given.* This Crown goes a-

* *Bishop Patrick's Paraphrase on that Text.*

long with that *Eulogy, Well done, good and faithful Servant*. Every Christian is not a *Martyr*, and so cannot have the Crown peculiar to that Character; but every Christian is a Soldier and a Servant; and when the Chief Shepherd shall come, shall receive a Crown of Glory. *

(3.) A Crown is an Ornament of Glory.

Wisdom shall give to thine Head an Ornament of Grace, a Crown of Glory shall she deliver unto thee, † (i. e.) observe its Dictates, obey its Voice, follow its Directions, it will make thee amiable and honourable, in the Eyes of him, who is the best Judge of what is amiable and honourable. In this Sense of it, the Allusion to a Crown is elsewhere used, when it is said, *A virtuous Woman is a Crown to her Husband*. †* One who diligently manages her Domestick Affairs, and prudently governs her Passions and Desires, is a singular Ornament and Honour to her Husband, who may well glory in his Happiness. ** And where the Apostle says, *the Woman is the Glory of the Man*; that is, she adds a Lustre and an Ornament to him.

(4.) Crowns are us'd as *Badges of Sovereignty*.

As such the Crown was plac'd upon the Head of our Sovereign this Day; accompany'd with other *Regalia*. The Ring by which

* 1 Pet. v. 4.

† Prov. iv. 9.

†* Prov. xii. iv.

** Bishop Patrick.

1 Cor. xi. 7.

he espoused the Nation to himself; the *Scepter*, the Emblem of Power; and the *Sword* of Justice. The *Cross* and *Globe* has Respect to that Faith, of which he is the *Defender* throughout the Extent of his Dominions.

These are the Uses of Crowns. The spiritual Application of all this, is easy to the Crown promis'd by Christ. That is a Right of Espousals of the universal Church, the Reward of Victory, the Ornament of Glory, and a Badge of the highest Honour and Dignity; for the Saints shall have a Dominion in the Morning, a Kingly Dominion. It is the *Father's good Pleasure to bestow upon them a Kingdom*, because he hath made them *Kings and Priests unto God, even our Father*.

A Crown of Life.

Life it self is the Crown. The Happiness express'd by it, is everlasting. The Person espoused, adorned, honour'd and dignify'd by this Crown, *shall die no more. Neither shall there be any more Death, nor Sorrow, nor Pain, for the former Things are passed away.* * This is more than any earthly Crowns can pretend to: More than all of them, united into one universal Monarchy, can impart.

Methinks it carries some Admonition of this, that our Kings are crown'd in the same Place where they are bury'd. It is as if it should be

* Rev. xxi. 4.

said to a Prince when in all his *Regalia* upon the Throne, *Sir, This Crown cannot give you Immortality, it is not the Crown of Life. You spread your present Glories upon the Ashes of your Ancestors, who have sate upon this Throne, and worn this Crown before you. You must come down from this Throne to that same Vault.*— Little Minds would count this an uncourtly Admonition at such a Time; but there are many Instances of great Souls in History, who have taken Care to be put in Mind of a Lesson so seasonable at all Times, and so necessary to prevent Man's forgetting himself, at such a Time as that I am speaking of.

Oh the Dignity of the Christian Character and State! Each One is the Son of a King, and born to a Crown, who is *born of God, and born from above.* A Crown, which God has called a Crown of *Righteousness*, a Crown of *Glory*, and a Crown of *Life*. A Crown of *Righteousness*, because, it is the Reward of Righteousness; because it partly consists in perfect Righteousness, our *subjective* Glory; because it is an Act of Righteousness in God to give it to us, for whom the Righteousness of Jesus Christ has bought it; which *God, the Righteous Judge shall give.* He will put it upon our Head, not only as a loving Friend, but as a *righteous Judge.* It is also called a Crown of *Glory*, because God's Glory is the Matter of it; and God's Glory is display'd in our Acquisition and Enjoyment of it. And it is call'd the Crown of *Life*, because the Happiness express'd
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by, is everlasting, and the Persons that receive it can die no more.

Say thus much of any Crown in the World beside, if you can. They sometimes sit heavy; are always lin'd with thorny Cares, and must be laid aside at the appointed Time. *O King true for ever!* was an Eastern Compliment. The Christian Subject can apply it to Heaven, and turn it into a hearty Prayer. There is indeed a Maxim in our Law, that the *King never dies*, and therefore it is called a *Demise of the Crown*; but that Perpetuity can be only true of the *Character*, not of the Persons. There is another Maxim in the Statute Law of God, that reaches from the Throne to the Dunghill, (*Statutum est*) *it is appointed for Man once to die*. *I have said ye are Gods, but ye shall die like (other) Men.*

'Tis this Crown of Life alone that gives Immortality, and that belongs to every Saint. *You see your Calling, Brethren.* Is it not an high and holy Calling? The Head of the meanest Saint shall be a crown'd Head in the Day of the Lord, when the wicked crown'd Heads shall be cover'd with eternal Shame; for Crowns and Scepters of this World, are no Tickets to enter the Kingdom of Heaven by, whatever Prerogatives may attend them here.

Surely there is little Faith in the World! for if these Things were believ'd, and the heavenly Crowns had the same Attraction as the earthly ones, Men would venture, strive, labour, for the Crown of Life, as we do see them

them venture all for the Kingdoms of this World, *and the Violent would take the Kingdom of Heaven by Force*: Let us that do believe, remember the Words of our Lord, *Rev. iii. 11. Behold I come quickly, hold fast that thou hast. Let no Man take thy Crown.* There's no Need of it, for there is a Crown for every one. In other Cases all run, but one only obtains; but in this, we may all *so run as to obtain.* And there is another Reason why we should let no Man take our Crown, because there is no doing without it; in other Cases if we have not a Crown, we may have something else; some Estate and Accommodation; but here the Case is otherwise, we must have this Crown or be miserable. The great Day will be either our Coronation, or our Execution, we must be crown'd with Glory, or cover'd with Shame.

Prepare therefore for your Coronation Day, as a Day of the greatest *Show*, and of the most important *Decision* that ever was in the World. We have nothing here below so fine as a Coronation. Nothing upon Earth more splendid. It was upon some such stately Occasion that a Prince once said to a plain Man that was admiring the Show; *Oh Friend, (says he) if thou didst but know the Cares and Troubles that are within this Circle, (pointing to his Crown) thou wouldst not stoop to take this Crown off the Dunghill.* But I may say, *Oh Christian, if thou didst but fully know the Joy, the Pleasure, the Honour, the Dignity and Glory that be-*
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longs to thy Crown, thou would'st impatiently long for thy Coronation ; For the Day when our Lord shall come, and this Reward with him ; when every Heir of the Kingdom shall be crown'd together ; and march up with Christ at the Head of 'em, in Obedience to that Invitation, Come, ye Blessed of my Father, inherit the Kingdom prepared for you. And they shall live and reign with him for ever and ever.

In the second Place, I am to address my self to you as a *Loyal Society* ; and the avowed Friends to our Gracious Sovereign, and his Government. And here the Word of Exhortation is, That you would do your Part in your respective Stations, that King *GEORGE's* Crown may *still flourish* upon his Head. To our Honour it has been observed, and will continue I hope to be always true, that among Protestant Dissenters there has not been an open Rebel against him, nor so much as any suspected Enemy. 'Tis to our Honour again, to be good Subjects for the common Protection of our civil and religious Rights ; when 'tis as much as ever some can be, with the Encouragement of all the Emoluments of Church and State. I am perswaded nothing shall arise from us contrary to this honest Gloriation, to make it void. Nothing that shall give any Uneasiness, or add in the least to those Thorns, with which it is said all Crowns are lined. Let us maintain Peace and Union among our selves, and with our Neighbours. If there be any who have Ends to serve by our Divisions, let them
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be disappointed by our Agreement. Let them see that we are resolv'd to agree in that of the Apostle, *To love the Brotherhood, fear God, and honour the King.* * If Politicians try to weaken our Hands by dividing our Hearts, let them be cloathed with Shame, when they shall see that no Tricks can withdraw us in the least from our Attachment to his Majesty and the Royal Family. In this we are all of a Mind, to a Man; ready, both to defend the Crown where God has plac'd it, and to make it flourish.

By our Obedience to the Commands of God, and pleasing him at all Times, let us endeavour to obtain the Blessing and Favour of God upon the Family he hath so happily planted among us. A wicked Man is always a bad Subject, so far as his Sin tends to bring down the Judgments of God upon a State and Nation; but *By the Blessing of the Upright a City is exalted, but is overthrown by the Mouth of the Wicked.* †

Let us incessantly pray to God for our King and the Royal Family, that as we have hitherto rejoyc'd in a Series of astonishing Success, the most High would be pleas'd to continue the same Blessings to his Councils at Home, and his Arms Abroad. May His Wind, that baffled the Enemy's Designs upon us, fa-

* 1 Pet. ii. 17.

† Prov. xi. 11.

your our Expeditions against them. As Peace and Safety, the Flourishing of our Trade, and guarding against the Projects of Incendiaries, of a most prostitute Character, are the honourable Designs of our Arms; Let us pray that our Sovereign may be able to Establish such a Peace, as may secure a lasting Tranquillity. May deliver *Europe* from its Apprehension. May relieve the distressed reformed Churches Abroad. May continue in his Majesty's Hands the Ballance of *Europe*; the Arbitration of Peace and War. That he may be a Security to his Allies; the Terror of his Enemies; the Refuge of the Oppressed; the Delight of his Subjects; and the Darling of Providence. And when the Crown has flourish'd, many Years, upon his Head, that it may descend to his Royal Offspring. Who may not only emulate the Virtues of their great Ancestor, but endeavour by all that's Good and Great, to outdo whatever we have been accusom'd to call *Herqick*. Till the Succession in the Protestant Line, shall have measur'd out the last Sand in the Glafs of Time, and the mighty *Angel* we read of, shall come forth and swear, *That Time shall be no more.*

F I N I S.

E R R A T A.

Page 7. Line 15. after *disappoint* read *them*; p. 11. l. 11. for *this* r. *his*; p. 16. l. 17. for *thee* r. *them*.

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